

ISSUES & EVENTS

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The Festival of Waste

Neil Compton

I find Christmas ugly not only because of advertising but also for this reason: Christmas used to be a festival - leaving the religious aspects aside - that took on its meaning in a world of scarcity. When we had turkey when I was a kid, it was a rare event - we didn't have turkey the rest of the year. It was something special; but now when turkey is cheaper than meat 52 weeks a year, you can feast year-round on cranberries, mincemeat and so on. We're in an age when kids have so many toys that you don't know what the hell to buy them. The festival has taken on these ugly aspects. How do you have an orgy of consumption when society has this orgy of consumption year-round anyway?

I'm not hostile to ads I wouldn't like to live in a world without advertising. But the role it plays is much greater than the community can stand. When advertisers use language and symbols so irresponsibly they foul up channels of communication.

I'm inclined to think that the population on the whole is cynical towards advertising. Even the dopyest people I know don't believe what the advertisers say. But, on the other hand, I think they may get the general idea that they ought not to stink through lack of deodorant or they ought not to have snowdrifts on their shoulders, so they may ask for something, but I don't think they



believe in a literal sense. Undoubtedly association advertising - with nubile, scantily clad girls in Pepsi ads - has a subliminal affect.

Quite clearly television is most guilty of this kind of exploitation. When you read that thin ribbon of text lining ads in the New Yorker for instance, you never see the ads. The same in the newspapers - I'm not interested in the price of chicken. But in television you can't help but see them - you can't avoid them. You can't get away from it - there are just so many times you can relieve yourself in an hour, or so



many beers that you can get from the fridge, so you're bound to soak it up.

I must emphasize that when people say that commercials are the best produced programs on television there is a great deal of truth in this. But I wonder if the little gems that they produce are really successful in selling their products. I sometimes think that the funny ones have this quality because the advertisers have to live with themselves and they can't bear to live with the hard sell, grating ads all the time. So they find an artistic outlet in doing ones like Volkswagen and other comic ads.

I'm told that the most successful commercial of all time was some heartburn remedy which caused excruciating pain for anyone to endure it and yet over and over again it drew customers like no other ad.

There ought to be some code about statements in ads in consumer legislation, but this is difficult to enforce when the advertisers can work in terms of implication - montages with no syntactical connection - even though their purpose is to perpetrate an implied falsehood. I'm in favour of a code not just imposed by the industry but by the government. Also I'm in favour of an advertising tax. It's obvious that some

products need to advertise more than others. This is another aspect of advertising which is quite disturbing to me - that it gives a great deal of power in the communications industry over to the producers of a very narrow range of commodities - certain consumer goods which don't have any real difference, where the grounds for choice are marginal - like airlines. So they advertise much harder than other forms of transportation because they can't get the business by dramatically changing their manner of operations. This applies to other things like cereals, deodorants and so on.

The real effect of advertising is on all our relationships. For instance, when you used to go to the old vaudeville theatre and there was a comedian or clown who amused you, you entered into a kind of sacred relationship, the empathy between you made a disinterested relationship. Now Bob Hope comes out at the end of his show and sells you a Chevrolet. He's trying to make you laugh not just to make you laugh, but to sell you a car. Instead of relationships being mediative they've become manipulative.

Neil Compton, who teaches popular culture and mass media, is professor of English.

Principal's Statement

In view of recent reports on reductions in full-time faculty in other Montreal universities, I am issuing this statement on what has occurred at Sir George Williams since the operating grants for 1970-71 were announced last June.

The cumulative number of full-time faculty positions authorized by the Board of Governors before June 1970 was 365. Of these 20 had not been filled by last June, and were cancelled. Thus this year we have 345 full-time faculty positions.

Because of our generally unsatisfactory student-faculty ratio, and because of the difficulties involved in making decisions on faculty reduction before the end of December, we plan to maintain 345 positions for 1971-72. In this connection, I have written as follows to the President of SGWAT:

"Since in 1971-72 we shall maintain the same number of positions as in 1970-71, renewal of contracts will proceed in the same way as in other years. As is usual, all term appointments expiring this year will be reviewed, and if past experience is a guide it is possible that certain of them will not be renewed for reasons specific to the individual situation. Temporary replacement appointments, made to replace professors absent on leave in 1970-71, will of course lapse, as is normal in such circumstances.

We will begin shortly to work out appropriate procedures to be used if a reduction in faculty positions should prove necessary for 1972-73."

J. W. O'BRIEN
Principal & Vice-Chancellor

day-care established

The Working Women's Association of Sir George Williams University is happy to announce the opening of a child care center at the YWCA for children of all members of the Sir George Williams University Community (employees and students). The child care center is an extension of the present play school run by the YWCA on Dorchester and Crescent.

The center will begin on January 4, 1971 from 8:30 a.m. to 5:30 p.m. Monday - Friday and will accept children from the age of 2 years to 5 years on a full-time or part-time basis. For the first four months the child care center will be run on a pilot project basis and in mid-April, the question of including children from six weeks of age will be considered once the center is running smoothly. Since the YWCA can only at present accommodate 50 children per day, the acceptance of children into the center is by pre-registration on a first-come-first-served basis.

Activities at the center will be varied and flexible and will be supervised by qualified staff, under the direction of professional YWCA group workers. Members of various departments at Sir George Williams University have also offered their help and consultation in developing and running the program. People who want more information about the program should telephone 866-9941, local 32. The YWCA will be holding interviews for additional qualified staff from December 10th to 15th. Anyone interested in working part-time or full-time at the center should telephone 866-9941, local 32.

There is also a need for volunteers, both male and female, who are interested in making a regular commitment of their time to the center. Bilingual volunteers are especially needed. Those interested in volunteering should telephone 866-9941, local 32.

Any possible equipment or toys (e.g. cribs, cots, games, old mattresses for

jumping on, small tables and chairs, etc.) would be greatly appreciated. Telephone 866-9941, local 32 at the YWCA if you can deliver your contributions there, if not, telephone E. Newman 879-4212 or D. Gold 879-5908 to make arrangements for the collection of contributions.

The fees are as follows:

Full day - \$3.00

Half day - \$1.75

Children can attend for any number of days a month. If the parents make monthly arrangements for payment of fees for full-time or 3 or more days a week attendance, there is a 10% discount.

To reserve space for your child, fill out the following application and bring it to the information desk on the main floor of the Hall Building on December 10th and 11th or to Ulla Gerlach, room 107 in the Norris Building on the 10th and 11th of December. After these dates, take the form to Mrs. Guindi, room 1211, Hall Building from 9:00 to 12:00 and 2:00 to 5:00 on weekdays up to December 18th. A payment of \$5.00 (\$2.00 for equipment and \$3.00 to be forwarded towards the first fee payment) must accompany this form. Cheques may be made payable to the YWCA. Registration is for a four-month period. The next registration for the summer months will take place sometime in late April. The present registration ends on December 18th, 1970.

Remember it is essential to register now as there are only 50 places available. Parents will be allowed to use the center spontaneously if there is room.

Sir George Williams University is particularly fortunate that the YWCA is showing a deep interest in meeting the needs of the university community. The Working Women's Association would like to express its gratitude to the YWCA for its co-operation and assistance.

SIR GEORGE WILLIAMS UNIVERSITY

PLAYSCHOOL REGISTRATION FORM

- NAME OF CHILD _____
- BIRTH DATE (day) _____ (month) _____ (year) _____ (age) _____
- NAME OF PARENT OR GUARDIAN _____
- ADDRESS _____
- PHONE _____ (home) _____ (office)
- HOW MANY BROTHERS AND SISTERS? AGES? _____
- WHAT DOES CHILD
- do particularly well? _____
- enjoy more than anything else? _____
- have difficulty with? _____
- PLEASE CHECK DAYS CHILD WILL BE ATTENDING

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
A.M.					
P.M.					

- \$2.00 REGISTRATION FEE _____)
\$3.00 ADVANCE PAYMENT FEE _____) Receipt Number _____

the library union

For about 8 months a union has existed in the Library. Up to this point there has been little information as to the origins and function of this union. Since negotiations for the first contract will soon begin, the following is a statement prepared by the Information Committee of the union.

In early April about 60 Library employees met to discuss the forming of a union. On April 23 application was made to the Labour Court of Quebec for certification under the name National Union of Sir George Williams University's Employees (CSN).

Why was a union necessary? Or why was any organization needed? The decision to form a union was taken as a result of working conditions in the Library. Full-time-part-time staff were hired at the part-time salary of \$1.35/hr to work full-time hours (30-40 hr/week), with part-time benefits, (i.e. none: no sick leave, no contract, no vacation, etc.) The best of both worlds for the University administration and the worst of both for the full-time-part-timer.

This amounted to serfdom. These employees, through their financial need, were forced to work full-time hours with take-home pay of about \$48.00/week but were not entitled to any fringe benefits, or a proper wage scale. Petitions, memos, and meetings between employees and Library administration provided only agreement "in principle" but not any direct action on the part of the administration. By April, full-time-part-time employees had less than a month before their employment would be terminated. As full-time staff became involved with the administration through their support of their fellow employees it became obvious that there were many problems common to both full-time and part-time staff. The policy towards full-time-part-time staff was very much part of an overall attitude of "benevolence" towards all staff, i.e. fringe benefits were given to employees and should be appreciated; they were not rights nor part of an employer's responsibility. This "benevolence" by definition could be changed, or withdrawn at the will of the administration. Sometimes employees had a token opportunity for comment, e.g. on what kind of insurance plan we would participate in, what kind of retirement plan (if any) we would be a part of, what kind of sick leave we would have, what the dress policy was, etc. Even with supposedly superior status, full-time staff clearly were in the same position as full-time-part-time staff. Full-time staff still had no rights - only privileges.

When a majority of eligible staff were members, the union applied for legal certification. If the Library employees had formed an "association", the administration would not have been obliged to recognize it as representative of their staff. A union is given legal status by the Labour Court and must, therefore, be recognized by the administration as the sole representative of the employees. All negotiated agreements between the two parties are legally binding. This is not true for an association.

Most trade unions exercise a great deal of control over the individual "locals" that make up the "union". The Library staff chose to affiliate its union with the CSN because, as its name states, it is a *Confederation* of National Trade Unions. Since the NUSGWUE *itself* receives the charter (*not* the CSN) from the Quebec Department of Labour, autonomy is assured in all actions decided by the union.

The administration's decision not to grant the customary annual, University-wide cost of living increase to the non-professional Library staff resulted in the first action taken by the union against the administration. On consultation with the CSN lawyer, a letter was sent from the union declaring that the administration's decision was an illegal "change in working conditions" under the Quebec Labour Code. The letter further stated that additional legal action would be taken by the union if the customary increase was not immediately given. We subsequently received the increase of just over 4%. The University was reluctant even as it gave the increase since it felt that its bargaining position had been compromised.

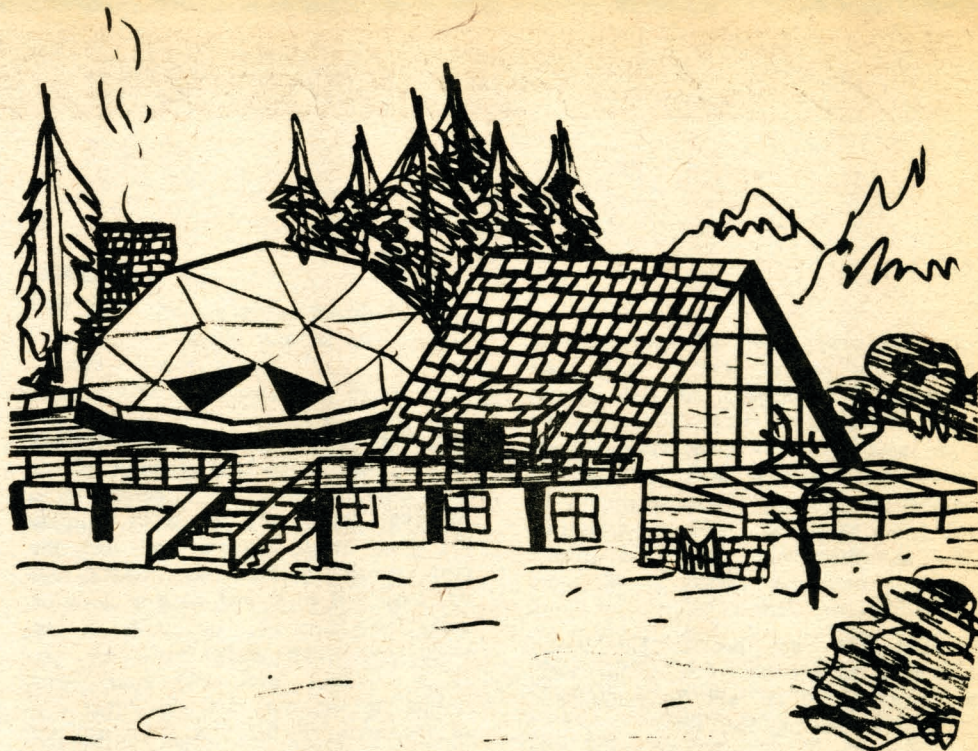
On September 30, the union took action to rectify a dangerous situation existing in the Circulation Department. The book hoist which carries books between the stacks and the Circulation desk of the Main Library had fallen on the wrist of a stack employee a few days earlier. Since its installation before last Christmas, the book hoist had never functioned properly. The union instructed the CSN to send a letter to the administration stating that a joint request be made for a government inspector to certify the safety of the hoist. The report of the inspector stated that the hoist was to be inoperative until certain specified repairs were made.

Library employees had no desire to form a union only to replace an administration hierarchy with a union hierarchy. It is no better to have to depend on the benevolence of a union executive than to have to depend on the benevolence of an administration. An alternate way of doing things was required.

The union structure is participative and non-authoritative. Committees and working groups are set up to take care of specific projects and responsibilities. Committee membership is open and can be for short or long periods of time as a member's schedule permits. Representatives are elected from each department; these representatives rotate and are responsible both to the members of their department and to the general membership. Communications go in many directions. There is no executive (we legally have to supply the names of three elected executive members, and we do so) but there are two elected coordinators who rotate and who make sure things keep running smoothly. The ultimate objective is to phase these two positions out altogether.

NUSGWUE is a functionally democratic group that wants to participate actively in the University community. It is a trend that is growing despite opposition from the administration.

The House That George Built



I'm building my own house on a farm about 100 miles south of Montreal.

I guess I'm surprised because I find myself working as a laborer with my hands, so hard with my hands that they now look like laborer's hands, very calloused, more heavily muscled and dirty. I like them. They are much more functional for me than they were. And my friends in the city seem so far removed from that kind of working-with-your-hands experience, just as I was when I was in the city. I have been a part of the academic, scholarly, intellectual community for a number of years and the change is refreshing. Then I found that my friends and others were very interested and that many of them were thinking of finding more space for living and experiencing, were looking to buy some land, somewhere, and would welcome the opportunity to explore with their hands, build things, touch things.

I must admit that building your own house is a very involving experience. One of my early experiences was overwhelming panic at the whole prospect. Our farmhouse had burned down and we needed a place to live. It was either I build it or it doesn't get built. I began to depend on friends, an unfair practice. If the knowledgeable friend didn't show up I first assumed I couldn't do it which, of course, implied that I couldn't build my house without the help of my knowledgeable friends. Many friends have helped me build the house and have worked incredibly hard. There were some to whom I may have been a burden in the beginning. It wasn't until two months or so after I started building

did I realize, rather as an immediate insight, that my own fear of taking full responsibility was preventing me from building the house. The knowledge on how to build the house was there. There's nothing mysterious about it. You can learn to do a lot of things fairly quickly like lay in plumbing, run wiring, pour concrete, build a well and cesspool, paint, carpentry.

There are some things you simply can't tackle as an amateur homebuilder, unless you have lots of time, one of them being masonry work. It would take you 8 weeks to do what a good mason could do in 3 days. My mason was a Russian friend who lives in California and tells everybody to call him "Swede". Swede, who's built like a football tackle, can lay brick faster and better drunk than most can cold sober. Swede built the concrete block wall on the ground floor, a very beautiful arched fireplace in the dome. He also supervised the pouring of the concrete floor and the lowering of the dome onto the main beams. Swede would always show up just when I needed him. Building your own house requires a little synchronicity or luck, if you prefer.

After I had been building for about three months or so it became apparent that anyone could build his own house. After I decided I could do it I did it. It's actually remarkably easy, fun and very instructive - you learn a lot about yourself and about materials in your environment. I must admit however that I made a lot of mistakes. First I had no plans beyond a few rough sketches, the site picked out and an unassembled prefabricated 26-foot-diameter geodesic

dome. If you take a look at a book by Ken Kern called "The Owner Built Home" (you can get it through the Whole Earth Catalogue in Menlo Park, California) you will see that you consider many factors before you start building. I didn't. At first, my wife and I had planned, in our mind's eye, a small place, very inexpensive to keep up, wood heated, quite austere. But either I've been addicted to the creature comforts for too long or, as a corrective to an early mistake, a later building addition or innovation would transpire so that the building grew to much more than a simple hut or dome in the woods. One very large addition was necessitated by the wobbly condition of the 40 by 40 foot cedar-post platform which supported the dome. I had been told how to build the platform by the man who sold me the dome. He should stick to domes.

His platforms do not have the same design integrity. The platform was designed in such a way that it had no bearing surfaces upon which the stringers could rest (see drawing). The stringers are long support beams which support the joists. The joists are other beams which in this case support the sill and floor for the dome and the outside decking. A knowledgeable friend and my father-in-law both looked at the platform and the posts with the stringers nailed to the sides of the post and pointed out to me that the structure was essentially resting on the nails. I had noticed the cedar posts checking, that's a natural process and doesn't weaken the post. But the nails all too often were where the checks or cracks were in

the post. Even to my very untrained eye that didn't look good. I felt extremely foolish, since it seemed in retrospect that my own innovative intelligence would have told me that nailing support beams to the sides of posts wasn't too smart. But it didn't. Now the question was what to do. I might add that the dome was already bolted together and insulation and interior panels installed. It was out of the question to tear it all down and start again. One suggestion was to build concrete footings and concrete block piers. I finally built a complete down-stairs.

By this time my building escapade was beginning to capture the imagination of some of the local citizenry. There was this mad professor who was building a road, a bridge and a funny looking house on a hill and he wasn't a bad chap but he really needed help. All of my local building consultants have been invariably insightful, offering excellent suggestions about many things. Tradespeople would patiently explain how to build a plumbing system, a well or a sewer system, or how to pour cement. They seemed to respect the fact that I was trying. They responded most positively to my coming to them with as much of an idea of what I wanted to do as possible. It wasn't any good going to them and asking them something like, "How do you build a sewage system?" I was much better off when I went to them with a crude drawing and some idea of the sewage system I had come up with so far, gleaned from fragmented reading and rapping. It was important that I not waste their time. I found local tradespeople accepting, concerned, involved, honest and diligent. It's nice

George Marshall

The writer is assistant professor in Psychology, on leave this year. He can be seen in Montreal most Wednesdays, giving courage to anyone interested in clean country living.



to deal with such people. The closer a man is to the actual work involved, the more likely he will be empathetic to the job or task that you face.

I thought I would take some points Ken Kern makes in his book and give you some of my experiences. The book is good except the pictures are too small and certain sections, such as how to install the electrical system, are totally inadequate for the uninitiated. Otherwise, it is a very worthwhile book.

Build according to your own best judgement. You are only free to build according to your own judgement outside of urban areas. Urban areas are strictly controlled by various zoning and building codes, often archaic and designed to meet the needs of special interest groups rather than the general public. Domes, for example, are not acceptable structures in many urban areas even though they have very high structural integrity. I was not faced with any of these problems since I was building the house on my farm in the Adirondacks.

In building your home, pay as you go. Kern says that building loans are legalized robbery. If you take out a mortgage for 30 years the accumulated interest will be double the market value of the house. If you want to keep the cost of your home down, stay away from loans and interest. I'm building our new home with a part of the insurance money I'm getting on the loss of the old farmhouse. Because I'm performing a lot of my own labor using salvage, local and native materials - I'll expand on this later - the cost is being kept down tremendously. I can, therefore, afford to pay cash. When I pay cash I pay less. So I save all around.

Assume responsibility for your building construction. After I got past the initial fun and was busily involved in building, I realized that one of the easiest jobs was acting as your own contractor. You immediately save 10% plus. But it takes a lot of time. You find yourself making many phone calls and meeting with bulldozer operators, masons, carpenters, local amateur builders, friends of someone in the electric company that can get you a power pole but you better call Ed because he knows him better, etc., etc. A lot of time is spent finding the right people and the right materials. A lot of time will also be spent figuring out how a job should be done. But this is the fun part of the whole thing. You will find that your own innovative intelligence can take you a long way if you have some trust in yourself. The best thing, after deciding how to do something, is to check it out with some-

one who knows. I built my plumbing system this way. First I used plastic pipe. It's as easy to assemble as a Mechano set. Apply the cleaner, apply the glue, twist together and join the parts in the proper order. Make sure you have a 1/4 to 1/2 inch drop in elevation every foot from all waste units. If you place your middle finger under one end of a two-foot level with your finger resting on the pipe and the other end of the level on the pipe, you will get a rough way of evaluating whether your waste pipe is dropping enough. It's not the recommended method but it works. Plastic plumbing pipe and fixtures were made for amateur builders. Their one disadvantage in cold climates is that if they freeze you cannot thaw them out. With metal pipe you can heat it electrically. I owe the local plumber a bottle of good whiskey for long consultations on how to build the plumbing system, the cesspool and the well.

Use native materials whenever possible. For the support posts for the deck I cut 6 to 10 inch diameter cedar 8 feet long out of the cedar grove on the farm. We sunk the posts three and a half feet into the ground. Wood from local sawmills was used for the beams, joists, decking, in fact all wood items. And concrete block and concrete was used to construct the downstairs. Until such time as sprayed foam plastic and ferro cement are more readily available, you're most likely much better off staying with traditional materials. It's unfortunate in a way. New building techniques, when they are available, will mean lower building costs, easier construction and greater freedom exploring various building shapes.

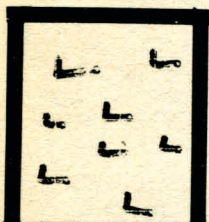
Supply your own labor. Building trade unions in the United States require that a painter not use a brush larger than four inches and a carpenter not use a hammer heavier than 14 ounces. Swede was telling me that most of the men in the trade unions that work for him are not interested in the job at all and he is lucky when he gets three hours work a day out of them. Supply your own labor as much as you can. I dug and built the forms for the footing of the house and poured the concrete with the help of friends. I also built the well and the cesspool, installed windows, erected the dome, installed the plumbing, erected the deck, laminated and bolted the 25-foot beams which are the main supports for the dome and A-frame, and I'm in the process of studding the interior and installing insulation, ceilings and walls. When you cannot do a job yourself, either because of a lack of certain skills or because it takes more than one man, then use local non-professional help as much as possible.

Design and plan your own home. Our home just grew. Organically, I like to think. It became clear that with a child on the way and a daughter who visits often, a small dome was not about to accommodate us. When I realized the dome was teetering on the cedar posts held together by nails and a prayer, we embarked on digging out a very large hole underneath the platform to accom-

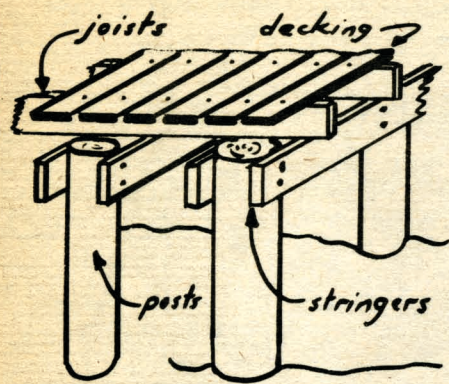
modate a full semi-buried first floor. I hunted around for a man to dig the hole who: 1) had a dozer small enough to fit in between the cedar posts set 10 feet apart on centers, 2) would charge me a reasonable amount per hour and 3) was willing to undertake this hazardous adventure. It took me about 10 days of diligent hunting and two dozer operators who quit to finally meet my savior. His name was Elroy Bronson. He was a local non-professional builder who owned his own secondhand small dozer. He charged me \$8 an hour, which is very reasonable, and he worked as if he was building his own place. I must say I met many people while building whom I'm glad to call friends. While the hole was being dug, Earl (another friend from California who was staying and helping for a month) and I would chase after Elroy and his dozer, pulling out support posts here and wedging in support posts there in order that the platform and dome would not come down. Elroy got as much of the dirt out as possible but Earl and I still had to spend many hours digging out the footing by hand and leveling the dirt ready for the floor. By this time I had decided to also build an A-frame onto the dome. Without very much conscious thought as to where we were going in the design of the house, my wife and I would talk about how we would like it to develop. We were using module units to build which seemed a good idea since this was our first building adventure. We talked about incorporating Le Corbusier windows, stained glass windows, stucco white walls and old beams. I am fortunate in that I know how to draft. I spent many hours figuring out how to divide the space in the downstairs to accommodate a kitchen, eating area, bathroom, combination laundry room and photography darkroom and workshop. The local surveyor supplied me with drafting paper and prints of my plans.

Use minimum but quality-grade hand tools. The tools we used most were shovels, hammers, trowels, pick, electric hand skill saw, chain saw, electric drill, screwdrivers and chisels. I must have about \$400 invested in tools. They last a long time, long after the house is built, and many of them I had before I started. I rented a concrete mixer, a mortar mixer, a kerosene electric blower heater, and a mobile gas-driven water pump when needed. Rental cost is very low.

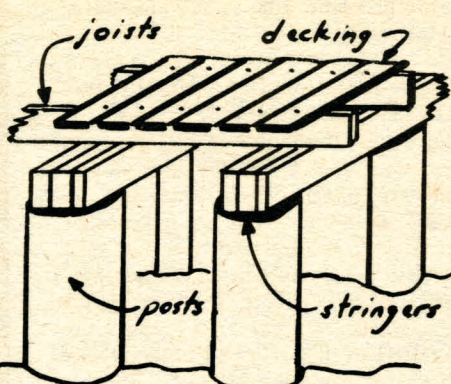




WRONG
stringers nailed
to sides of posts.



RIGHT.
stringers laminated
and resting on the
posts.



This completes Kern's list but I would like to add a few more points.

Consult with local people. I found that local people were, in large part, extremely helpful. If they couldn't help, they would help you find someone who could. I called the soil conservation department of the local Agricultural office and they sent a man down to advise me on the location of the well and the cesspool. I have a stream and a pond near the new house and I had to make sure there was no chance of pollution. This service I received gratis. I visit the local builders and hardware store innumerable times, sometimes three and four times a day, and often consult with the various people there on building problems.

Use non-professional help or master tradespeople who are willing to let you perform various tasks and work with them. I have been trying to arrange things with tradespeople such that they ply their trade and I learn. This is not always easy to arrange. Tradespeople (electricians, plumbers, masons, etc.) find themselves forced to sell complete jobs where they not only provide labor but also materials. They can then realize a profit on the materials as well as on the labor. The prevailing market unfortunately forces them to adopt this approach. Otherwise they would be out of business in short order. The economic system works against self-sufficiency and the sharing of knowledge. Not very economic.

I've again been very fortunate. Swede, an excellent mason, is not at all hesitant about putting me on a job he thinks I can do. So Neil, a local boy, and I poured the concrete foundation for the fireplace. We first had to build a form, stop up all the holes where cement might leak through, place in support timbers and lay in reinforcement rods. We then started by mixing the cement - three to one, mixed sand and gravel to cement - in a small wheelbarrow until we realized that it would take about forty wheelbarrow loads! We decided to drag over an old bathtub we had been using as a cattle watering trough. We had no more cattle and the bathtub turned out to be an excellent large cement mixer - hand operated. By way of information, an old bathtub with a three to one mix takes two barrow loads of mixed gravel and sand to one bag of cement. Add two five-gallon pails of water and mix thoroughly. Mixing is a tough job. Takes plenty of muscle. We reduced the job to five bathtubfulls.

I've been equally fortunate with the electricity. I've worked out a deal where the electrician will buy the materials for me at cost if I pay cash, and will charge me four dollars an hour labor. He will also show me how to do things and allow me to help. This makes a \$3000 installation come out to \$1200.

This arrangement with tradespeople is very good. I save money but more important I learn. Not all tradespeople find themselves in a position to let you do this. Our North American economic and social system does not promote self-help and independence. That is why many people are seeking alternative social structures in which to live a different life style where we can be allowed to

show concern for each other and help each other. I was talking to a local farmer and he remembers barnraising bees when 30 or 40 men in the community would help build a man's barn in one day! One weekend there were 18 friends from New York and Boston swarming all over the dome, and the feeling of shared accomplishment and sheer joy in doing must have been similar to the communal feeling felt by the early farmers. We will be erecting other buildings on the farm which will be used for local communal and non-local communal educational purposes. Our next building will be an octagon. But that brings me to my next point.

Use salvage materials when possible. I plan to build the octagon and A-frame from beams and red brick salvaged from a mid-19th century sewing machine factory which is being torn down. The factory is on the bank of a river and was powered by a water wheel. The building is four stories high, about 50 feet wide and 400 feet long. It was constructed of red brick and massive beams of various sizes. Some of the beams are 12" x 12" x 25 feet and others 3" x 8" x 25 feet. The latter will make excellent beams for both an A-frame and an octagon, the former excellent support beams for a floor. I have already used the brick for my fireplace and paid 3 cents a brick. The beams cost me \$7 apiece. These costs are extremely low. From the same people salvaging the factory I obtained curved glass windows which I am using in the kitchen and to build a picture window. The picture window will cost me less than ten dollars by the time I add up the cost of the salvaged windows plus lumber, trim, nails, hinges and caulking compound. A comparable prefabricated window unit costs at least \$140. As you can see salvage material saves you a lot of money if you can spend the time on the necessary extra labor. I always found the labor a joy.

The building of my own home has, for me, a larger purpose. I see it as part of an experiment in the creation of an environment amenable to human creativity and joy. Buckminster Fuller says that he has given up trying to reform man but instead concentrates his energy on reforming his environment. One of my principal professional interest is the design of alternative living and learning systems. How can we best reform - new form - the physical, social, economic, and thereby the psychological environments for the betterment of man?

I am fortunate in that I have 150 acres on which to experiment. Collectively we have the earth to experiment with. If we don't start experimenting a lot better than we are, we're in a lot of trouble. The 150 acres that I own is really only in my temporary care. I am a caretaker. We are all caretakers of earth. I expect that I will know how I should best reform, use and share the 150 acres in my care. I feel that I am learning as much about myself as I am about building a house. When you learn something about yourself it is a moment of triumph and humility. What is the value of my experiences? All that a man can offer, humbly, are his experiences. His fellow man will decide whether they're worth sharing.

The purpose of any government may be generally described as a maintenance of the public weal (well-being and/or wealth) through a stratified distribution of authority.

As one may see, a broad definition such as this would serve to equally define the regimes of Hitler, Mao, Churchill or Kennedy. In order to effectively apply this definition to our own situation at Sir George, one first must define the goals and ideals one wishes to maintain. To me these goals would be (in order of importance):

1) *The maintenance and improvement of our school's academic quality program:* The primary purpose of an education is to educate and the primary goal of any student government should be to assist the educational process. A government may do this by setting up curriculum guides (that might contain more than two sentences about course content) and course evaluation (based on such objective criteria as defined through and with the AAUP.)

2) *The implementation of and maintenance of a succinct student code* whose purpose it would be to clearly define the extra-financial responsibilities of students and to insure the rights and privileges incumbent with these responsibilities.

a) *judicial procedures* to insure equal responsibility and justice for all students.

3) *Participation in Administration Decisions:* It should be the responsibility of the government to attend, vote and report all developments that affect the quality of academic or extra-curricular student life to the student body. The student government should encourage and support faculty representation as well.

4) *Internal Fiscal Policies of Student Gov't.:* As usual, this means trying to do the most with the least (\$, that is.).

a) cutting back fund expenditures; reductions in student fees through the elimination of "niceties" (e.g.-carpets, elaborate government offices, all "honorariums", etc.)

b) an attempt to end duplication among existing student associations and to foster consolidation and co-operation. This can only be accomplished if planned for long-term transition (i.e. 3 yrs) to promote objectivity on the part of those now in power.

c) applying to various foundations for grant money to expand student services. This avenue has, to my knowledge, not been pursued.

Proposals for the implementation of these goals cannot be contained in a 500 word prospectus. Moreover, it is not implied that all of them are fully attainable in a university the size of Sir George. Nevertheless, these proposals have successfully been initiated elsewhere and there is good reason to expect some measure of success here.

Any or all of these ideas will be pursued, if there is interest.

Matthew Shulman

the winner

The above letter was judged the best of the letters submitted on student government. Would the writer please collect the \$25.00 prize this Monday, room 211 of the Norris Building.

Notices of financial aid are posted on the 4th floor bulletin boards in the hall building. Faculty notices will also be posted on the notice board in the Faculty Club. For more information and application forms (if available) see Guidance Information Center, H-440-1. These announcements are only for awards with deadlines up to Jan. 15.

GRADUATE AWARDS

P.E.O. INTERNATIONAL PEACE SCHOLARSHIP FUND (for female citizens of other countries to study in the U.S. or Canada. Deadline: Oct. 1-Jan. 31.

POPULATION COUNCIL: Fellowships in Demography. Deadline: Dec. 15.

CHEMICAL INSTITUTE OF CANADA. Ogilvie Fellowship. Deadline: Dec. 15.

QUEBEC AGRICULTURAL RESEARCH COUNCIL SCHOLARSHIPS. Deadline: Dec. 15.

QUEBEC DEPT. OF EDUCATION. Post-grad scholarships. Deadline: Dec. 31.

CANADIAN POLITICAL SCIENCE ASSOC. Parliamentary Internships. Deadline: Dec. 31.

STATE SCHOLARSHIP FOUNDATION OF GREECE. Deadline: Dec. 31.

CULTURAL AGREEMENT FRANCE-CANADA. University Scholarships offered by the govt. of France. Deadline: Dec. 31.

GOVT. OF THAILAND. Scholarships (undergrad.-postdoctoral). Deadline: Dec. 31.

NATIONAL INSTITUTE ON MENTAL RETARDATION. Research Bursaries in Mental Retardation. Deadline: Dec. 31.

SWISS UNIVERSITY SCHOLARSHIPS. Deadline: Dec. 31.

GERMAN ACADEMIC EXCHANGE SERVICE FELLOWSHIPS. Deadline: Dec. 31.

SOROPTIMIST INTERNATIONAL FELLOWSHIPS AND GRANTS-IN-AID (Women only). Deadline: Dec. 31.

BELGIAN GOVT. FELLOWSHIPS. Deadline: Dec. 31.

POLAND-UNESCO FELLOWSHIP IN SLAVONIC STUDIES. Deadline: Dec. 31.

NETHERLANDS GOVT. SCHOLARSHIPS. Deadline: Dec. 31.

COMMONWEALTH SCHOLARSHIPS. Tenable in Australia, New Zealand, Pakistan, Ceylon, Ghana. Deadline: Dec. 31.

GOVT. OF ISRAEL. Post-grad. scholarships. Deadline: Dec. 31.

MINISTERE DE RICHESSES NATURELLES DU QUEBEC. Scholarships. Deadline: Dec. 31.

ADDICTION RESEARCH FOUNDATION: Research Training Fellowships. Deadline: Jan. 1.

MEDICAL RESEARCH COUNCIL. Studentships. Deadline: Jan. 1.

FUND FOR THEOLOGICAL EDUCATION. Parish Ministers Fellowship

Program. Deadline: Jan. 1.

U. OF MANITOBA. J.W. Dafoe graduate fellowships. Deadline: Jan. 9.

CANADA COUNCIL - FOREIGN AREA FELLOWSHIP PROGRAM. Training & Research fellowships in Latin American Studies. Deadline: Jan. 15.

CANADIAN METEOROLOGICAL SERVICE. Post-grad. fellowship in Meteorology & Atmospheric Sciences. Deadline: Jan. 15.

CORNELL U. Frances L. Perkins Memorial Fellowship in Industrial & Labour Relations. Deadline: Jan. 15.

OXFORD U. Marian Buck Scholarship in the Humanities (males only). Deadline: Jan. 15.

SHELL CANADA. Post-grad. scholarships in Science or Engineering in the U.K. Deadline: Jan. 15.

FACULTY AWARDS

CENTER FOR ADVANCED STUDY IN THE BEHAVIORAL SCIENCES. Residential Post-doctoral Fellowship Program. No Specific Deadline.

NATO. Research Fellowships. Deadline: Dec. 15.

BRITISH COUNCIL. Commonwealth University Interchange Scheme. Applications must be in London Eng. by Dec. 15.

POPULATION COUNCIL. Fellowships in Demography (post-doctoral). Deadline: Dec. 15.

SOROPTIMIST GRANTS-IN-AID. (Women only). Deadline: Dec. 31.

GOVT. OF THAILAND. Scholarships. Deadline: Dec. 31.

NATIONAL RESEARCH COUNCIL. Postdoctoral fellowships. See individual dept. chairmen for information. Deadline: Dec. 31.

ACLS. Grants for slavic and E. European Studies. Deadline: Dec. 31.

WOODROW WILSON INTERNATIONAL CENTER FOR SCHOLARS. New Fellowship and Guest Scholar Programs. Deadline: Jan. 1. and May 1.

FORD FOUNDATION. Faculty Fellowships for research in Economics, Poli. Sci., Sociology. Deadline: Jan. 1.

NUFFIELD FOUNDATION. Travel Grants for Post-doctoral research. Deadline: Jan. 1.

ADDICTION RESEARCH FOUNDATION. Grants-in-aid and associateships. Deadline: Jan. 1.

MEDICAL RESEARCH COUNCIL. Fellowships. Deadline: Jan. 1.

NUFFIELD FOUNDATION. Grants for Canadian Seminar. Deadline: Jan. 15.

INSTITUTE OF PUBLIC ADMINISTRATION OF CANADA. Research Grants. Deadline: Jan. 15.

AMERICAN COLLEGE TESTING PROGRAM. Post-doctoral summer research fellowships. Deadline: Jan. 15.

DEUX NATIONS

Arthur Lerner

Federalism as it stands — even with its recent changes in interpretations in terms of biculturalism and so on — reflects a philosophy that Quebec is just a province. This does not fit Canadian reality. It represents a philosophy that two cultures may find an outlet through provincial structures without allowing for the special position in which Quebec finds itself. This is more semantic, a kind of inertia that stems from the past: the Durham report was assimilationist in that it hoped that the French culture would eventually disappear. Fortunately federalism has been built on a more positive approach. But it was non-committal and reticent at the time; and the self-esteem of French Canadians had not yet assumed a position of strength, and in a pragmatic way French Canadians accepted the provincial structures. This went on until it showed its weakness in the First World War and to some extent the Second World War; and it became even more obvious that this traditional approach did not fit the facts of life in the early fifties and particularly the sixties with the Quiet Revolution.

The French Canadians have taken on a philosophy and expressed a desire to play a positive and constructive role in the Canadian scene. This is due in part to the diminution of the role of the church. They desire a full-fledged national life, not the popular English-Canadian notion of nation as state. The very mentioning of nation has created an almost irrational resistance. All the characteristics of a nation in sociological terms are here with the French Canadians: common loyalty, common appreciation of the culture, common destiny. Surely in Europe the concept of a nation is distinguished from the concept of state. The definition of Edmund Burke as well as others proves the element of state is marginal to their concept of a nation. Edmund Burke stated that the pre-eminently effective community is the nation. The nation is the vehicle of the character of a people in history, that integrates classes and localities and space and links them with generations both past and unborn. English philosophers' prescriptive traditions accumulate the collective wisdom of ages; there is some common cultural heritage. All this is expressed not only in the repository of culture, but in the case of the French Canadians in their attitude toward the present economic situation. In a survey in 1958, based on a questionnaire answered by 500 French Canadians, I found that many of them would sell out their enterprises when they started to get too big.

By accepting this concept of nation, federalism would gain a great deal. Why? Separatism is negative from the aspect of Canada surviving as a whole. The weakening of Canadian federalism increases the prospects of the United States of America's extentional influence. Canadian independence is a

great task, the great task of Canadianism. French Canadians contributed more than any other group to the survival of Canada as an independent nation. It is enough to refer to the burning of Parliament in 1859. The most prestigious English families, including the Molsons, signed the annexation manifesto for unification with the United States. All the markets were running from north to south and vice versa or horizontally with the leaning to London. The French were in favor of creating an independent Canada in spite of all the economic odds. This motivation is as important now as it was then. We are grateful that we do not have to fit into an even bigger structuralized system. The American melting-pot philosophy is now very weak, but it has done its damage. Even without adopting the philosophy of cultural pluralism, we have nevertheless adhered to principles of cultural democracy to a far greater extent than the United States. The French Canadians have been able to retain their vitality to a point where now some of them demanding separatism is indicative of the advantages of retaining Canada as an independent entity.

But if separatists promote furthering and fostering French culture in a North American context, separatism would weaken that possibility. Canadian independence was achieved at a considerable cost by accepting a somewhat lower standard of living than the United States. We did that because of the cultural forces in favor of retaining it. If the differences in the standard of living were very high, the chances of preserving Canada would be diminished. If you add to this the differential of Quebec independence, the purely economic cost, then the per capita income for a long time to come would definitely be bound to go down. I do not believe that capital would disappear, it would come in, but the price of attracting capital would be high. Montreal exports more than 50% of its products to other provinces. Quebec exports over 80%. An increase in the barriers would bring down the standard of living. Entrepreneurship would be of prime importance, because the nucleus of French entrepreneurship is very small. In my opinion separatism would destroy the purpose. It neither pays for its own purpose of enhancing French opportunities, nor from the point of view of preserving Canada, which provides a better chance for French culture to thrive providing that the facts of life of two nations will be accepted.

It should be accepted in the form of bi-national federalism with certain modifications in the constitution. Of course the details belong to experts. In fact we're now thinking of forming a study group of bi-national federalism. It is a matter of accepting the principle and aiming at a meaningful change, eliminating the tension and extremism on both sides. A revised constitution would find ways by which federalism would remain



strong in terms of monetary policy, preserving most of the prerogatives of federalism with some modification. When Confederation was established, the feeling was in the direction of hyper-centralization, whereas the American Constitution became even more accentuated during the Depression and during the Wars. Reinterpretation of the division of powers is important. But more important is the general spirit. One of the best examples of how this spirit of dual national federalism could be promoted and demonstrated is for a Senate based on parity; the House of Commons would remain on the basis of population. The Senate could then, with a certain legal framework, be based on the parity of two nations. This is just an example of the ways there are by which it could be achieved. Unfortunately the Federal Government, under the impact of Trudeau, who has perhaps done more than any other in promoting some of the cultural aspects of French Canadianism and who has gone a long way to implement some of the recommendations of the B and B Commission, has refused to look at some of the constitutional aspects. He has come out in strong terms against the dual nationality, which I think has caused polarization in the Quebec scene and has pushed many genuine French nationalists, federalists, into the arms of separatism. So the third option for Canada, which I think is the most reasonable, has lately become completely subdued, if it has not disappeared. Many French Canadians have lost faith in the ability to communicate with Ottawa.

The present system does not allow for deux nations, so it cannot work. The feeling that here is a province not representative of a nation or national characteristics will always lead to this sense of second-hand citizenship. The lack of recognition is a remnant of a bygone legacy of the feeling of English on this continent. I cannot help but share the view of many French Canadians who depict in that a sense of colonialism. The fuss that Ottawa puts up over representation is due to that philosophy. If we would accept the two nations system within federation, we would not consider it as running contrary to the interests of Canada.

There is an iron curtain of ignorance between Quebec and the rest of the country. Fraser said that English separatism could be more difficult to handle than French separatism. There is either complete neglect or lack of understanding. Lesage was terribly disappointed after his trip across the country. Conservatives haven't really thought out the matter. And they haven't proposed such a strong measure. The NDP did for a while, and even the NDP let it fall by the wayside. There was no national movement. Surely Quebec has no tradition of federal influence of Conservatives. The elections have only reflected the enormous charismatic influence of Trudeau and the bouncing back of French Canadians into the fold of a liberal national support, without necessarily demonstrating their attitude to this problem. Don't forget they voted for Duplessis and they voted for the Liberals. This dichotomy is always there. I don't think bi-national federalism was a central issue. Those people among French Canadians who had a really solid federalist but at the same time nationalist orientation have slipped out and drifted into the Parti Québécois, which has received about one third of French Canadian votes. So I do not believe this option has been aired recently.

Nor do I believe that it can be a merely political issue. It requires mobilization of intellectual resources. I think the leadership must come across political parties. It cannot be an expedient election slogan, but a very well-thought out and defined concept. A full-fledged voice of Quebec as one of the two nations in federalism would probably go much further in recognition of the specific economic conditions. Economically the French nation, with Quebec as the center, could stand up to represent its needs in a much stronger way. Its involvement in the administrative policy of the country as a whole would strengthen the fibre and texture of Canada, would help to smooth out relationships between the provinces. It would have an economic effect. But no doubt about it, it would have an important spiritual effect.

Arthur Lerner is chairman of the Economics department.

SGWU / THIS WEEK

friday 11

PHILOSOPHY COUNCIL: Meeting at 10:30 in H-769.

CONSERVATORY OF CINEMATOGRAPHIC ART: "An American in Paris" (Vincente Minnelli, 1951), with Gene Kelly and Leslie Caron at 7 p.m.; "The Band Wagon" (Vincente Minnelli, 1953), with Fred Astaire and Cyd Charisse at 9 p.m. in H-110; 50c for students, 75c non-students. (Both pictures French versions).

INTERNATIONAL CHRISTMAS PARTY: Cafeteria, 8:30 p.m.

COMMERCE FACULTY COUNCIL: Meeting at 2 p.m. in H-769.

saturday 12

CONSERVATORY OF CINEMATOGRAPHIC ART: "Nothing but Trouble" (S. Taylor, 1947), at 7 p.m.; "Father of the Bride" (Vincente Minnelli, 1950), with Spencer Tracy and Elizabeth Taylor at 9 p.m. in H-110; 50c for students, 75c non-students. (Both pictures French versions).

sunday 13

CONSERVATORY OF CINEMATOGRAPHIC ART: "At the Circus" (1939) with The Marx Brothers at 7 p.m.; "Luxury Liner" with Jane Powell and George Brent at 9 p.m. in H-110; 50c for students, 75c non-students.

monday 14

CONSERVATORY OF CINEMATOGRAPHIC ART: "Foreign Correspondent" (A. Hitchcock, 1940), 1949), with Gene Kelly, Frank Sinatra and Esther Williams at 7 p.m.; "Lovely to Look at" (1952), with Red Skelton at 9 p.m. in H-110; 50c students, 75c non-students.

EXAMINATIONS: Progress examinations begin - Day and Evening divisions.

RELIGION CLUB: "Meditation and Self-Analysis" lecture by Swami Rama, 8:00 p.m. in H-110.

wednesday 16

UNIVERSITY COUNCIL: Meeting at 10:30 a.m. in H-769 (University code on agenda).

thursday 17

CONSERVATORY OF CINEMATOGRAPHIC ART: "Foreign Correspondent" (A. Hitchcock, 1940), with Joel McCrea and Laraine Day at 7 p.m.; "Suspicion" (A. Hitchcock, 1941), with Cary Grant and Joan Fontaine at 9 p.m. in H-110; 50c for students, 75c non-students.

CAFETERIA: Christmas special — full course for \$1.

FACULTY CLUB: Christmas party, 7:00 p.m.

notices

SECOND TERM REGISTRATIONS: Second term courses may be added January 4-8 only. Place: Room N-203. Day students: 9 a.m. - 4 p.m., Evening students: 4 - 8 p.m. You must bring contract and course cards.

PIERRE LAPORTE MEMORIAL BURSARY: This special bursary will be awarded to a Canadian citizen majoring or honoring in Political Science, who is judged to be a needy and worthy student. The award will be made at the discretion of the University Scholarship Committee. Application forms are now available in the office of the Dean of Students, room 405, Hall Building. All applications must be submitted by January 15, 1971.

The Main Library and the Science and Engineering Library will close at noon on Thursday, December 24, 1970 and reopen for circulation services as follows:

Monday, December 28, 10 a.m. - 6 p.m.

Tuesday, December 29, 10 a.m. - 6 p.m.

Wednesday, December 30 10 a.m. - 6 p.m.

December 31, January 1, 2, 3, Closed

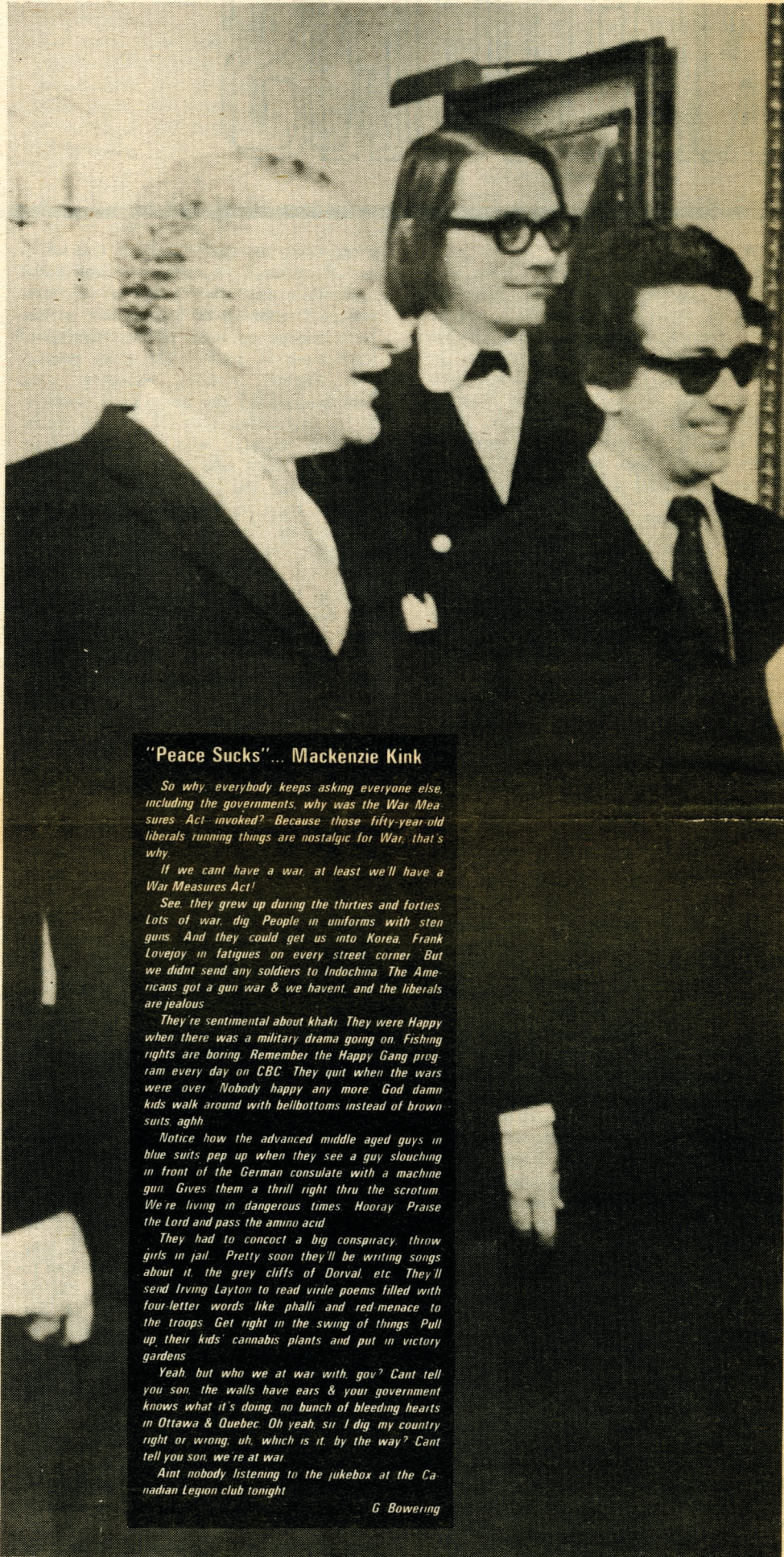
January 4, 1971 Regular hours

EDITOR 1971-72 STUDENT HANDBOOK: Applications now being received; write to Robert Pugh, Assistant Dean of Students (Services), H-405-7.

GRADUATE STUDIES APPRAISALS: The Board of Graduate Studies has established an Appraisals Committee to review all graduate programs. Grad students are urged to submit briefs evaluating any aspect of their programs; send to Dr. S.G. French, H-632, by February 1.

Send notices and photos of coming events to the information office, room 211 of the Norris Building, or phone 879-2867. Deadline for submission is noon **Wednesday** for events the following Thursday through Wednesday.

Poet's Corner



"Peace Sucks"... Mackenzie Kink

So why, everybody keeps asking everyone else, including the governments, why was the War Measures Act invoked? Because those fifty-year-old liberals running things are nostalgic for War, that's why.

If we can't have a war, at least we'll have a War Measures Act!

See, they grew up during the thirties and forties. Lots of war, dig. People in uniforms with sten guns. And they could get us into Korea. Frank Lovejoy in fatigues on every street corner. But we didn't send any soldiers to Indochina. The Americans got a gun war & we haven't, and the liberals are jealous.

They're sentimental about khaki. They were happy when there was a military drama going on. Fishing rights are boring. Remember the Happy Gang program every day on CBC. They quit when the wars were over. Nobody happy any more. God damn kids walk around with bellbottoms instead of brown suits, aghh.

Notice how the advanced middle aged guys in blue suits pep up when they see a guy slouching in front of the German consulate with a machine gun. Gives them a thrill right thru the scrotum. We're living in dangerous times. Hooray. Praise the Lord and pass the amino acid.

They had to concoct a big conspiracy, throw girls in jail. Pretty soon they'll be writing songs about it, the grey cliffs of Dorval, etc. They'll send Irving Layton to read virile poems filled with four-letter words like phalli and red-menace to the troops. Get right in the swing of things. Pull up their kids' cannabis plants and put in victory gardens.

Yeah, but who we at war with, gov? Can't tell you son, the walls have ears & your government knows what it's doing, no bunch of bleeding hearts in Ottawa & Quebec. Oh yeah, sir, I dig my country right or wrong; uh, which is it, by the way? Can't tell you son, we're at war.

Aint nobody listening to the jukebox at the Canadian Legion club tonight.

G. Bowering

ISSUES & EVENTS

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Joel McCormick, editor
Michael Sheldon
Malcolm Stone



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